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This brought forth another denial. Then, becoming still more angry, she used her supernatural power to chill the house. It became colder and colder until everything was coated with ice, while a whirlwind carried the brothers up into the four corners of the house. At this the shaman used his heat-giving bladder to drive away the cold and the four dropped to earth, none the worse for their experience. Then they told the truth to the angry mother.

"Yes," said the shaman, "we did meet your son. But do not be alarmed. We did not hurt him, only buried him in the sand up to his neck, as a prank."

The four brothers went back and unearthed their victim, with whom they returned to his mother. *axlaxwan-i* forgot her anger in the joy of having her son restored and they all had a pleasant time together.

The brothers now continued their journey until they came to a house with a man sitting inside. They did not realize that they had been ascending and that this was *Ăqwastăm*'s abode. He invited them to enter and gave them his daughter as a joint wife. Soon the house began to grow unbearably hot. *Ăqwastăm* was conspiring to roast the mortals, and would have succeeded had not the shaman used the cold-producing bladder to lower the temperature. That night the four stayed with their father-in-law, sleeping in turn with their joint wife.

Ăqwastăm did not realize that his guests were too strong for him. In the morning he set them what he considered impossible tasks, such as hunting large numbers of goats on the mountains; thanks to the shaman's power, however, the four young men were able to accomplish them all. Their wife tried to injure her husbands by transforming herself into a ferocious bear, which attacked them, but before the arrows of the youngest brother, it fell dead. Again she changed herself into a goat and succeeded in butting the shaman over the edge of a precipice, but he merely assumed the form of eagle down and floated up again. They brought back to *Ăqwastăm*'s house a vast amount of goat flesh. The shaman announced that he was proof against all *Ăqwastăm*'s wiles, but the latter, not convinced, tried once more to roast the brothers by building a fire beneath the house; this time, as before, the heat was powerless against the cold-giving power of the bladder.

Next day *Ăqwastăm* asked the shaman, whom he rightly judged to be the cause of his failure to slay the four, to accompany him to cut firewood. The two went off in a canoe, while the three other brothers stayed in the house with their wife. *Ăqwastăm* guided the canoe to the very centre of the ocean, where he asked the shaman to drive in a post he had brought with him. He did this easily with a sledge hammer such as is used for

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756*
787*

[412]

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*539 *756 *787 [412]

driving stakes for olachen-nets, but at almost the last stroke it slipped from his grasp to the bottom of the sea. Then *Alquntăm* burst out angrily:

"I have had that hammer for a very long time. It is a favourite of mine. I hate to lose it."

"I am very sorry, but it was an accident," replied his son-in-law.

"Can you not recover it?" asked *Alquntăm*.

"I will try," answered the young man.

Accordingly, he dived into the sea. *Alquntăm*, who had been hoping for this, caused a thick coating of ice to form over the whole surface of the ocean, and went home, thinking he had seen the last of the troublesome young man. Such was not the case, for the shaman merely changed himself into a salmon, picked up the hammer in his mouth and swam away, looking for a crack in the ice. Finding one at last he crawled up on top, where he became human again and returned to his father-in-law's house, very angry. *Alquntăm* was sitting warming himself before the fire, but when the shaman threw the hammer on the ground before him he disintegrated into dust, dead. Then the four brothers returned home, leaving their evil wife behind them.

THE FOUR BROTHERS
(*Second Version*)

Ko'laiăsta, the youngest of four brothers, lived on the Kimsquit River. He was a very powerful man, able, through his supernatural talents, to change at will into any animal or bird. In his box he kept the necessary appurtenances for his transformations. One day, when travelling upstream with his three brothers, he saw an old man spearing salmon from a river canoe. This was really Great Blue Heron in human form, and he was using a wonderful glass-like thing in his eye with the aid of which he was able to follow without difficulty the course of a fish beneath the water. *Ko'laiăsta* desired to gain possession of this potent eye, so turned back, and in the guise of a magnificent salmon, swam upstream close to Great Blue Heron. The latter thrust at him with his spear, but missed. *Ko'laiăsta* turned and swam down near the farther bank, then again went up near the canoe, this time allowing the fisherman to spear him. Great Blue Heron tried in vain to haul in his catch, but succeeded only in being drenched with water; at last *Ko'laiăsta* cut the cord with his knife and swam upstream, where he re-assumed human form, still carrying the harpoon-head. Great Blue Heron went home weeping bitterly, and bade his wife and children do likewise, because his means of support had vanished.

An hour or so later the four brothers arrived at Great Blue Heron's house. Following the universal custom he offered them food, and, as

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women listening from the village are able to tell how many have been caught from the number of times the cry *xat'lai-* is raised. 226 796

Then the salmon are cut up (only shell knives may be used for the purpose) and cooked. Everything must be used, heads, bones, and entrails, the only refuse being the blood which is scraped from the leaves and carried into the woods. The leaves themselves, and the strings of dyed and undyed cedar-bark are thrown into the river in accordance with a desire expressed by *Nalkynam* long ago. When everything is ready for a meal, the men take their places in two rows, facing each other across a coarse bark mat. Bark spoons have been provided, and when the heralds call for food, the fisherman brings the heads of the salmon and the guests make the motions of eating, though in reality these parts are dried and kept for winter. Boxes containing a liberal portion of the choice meat are next served and all eat freely. Each guest puts on one side what he has not consumed as if to carry it away, as is the custom at an ordinary feast, though his share is really left in the shelter until the following day. Finally, a third course is provided, the back of the fish cooked with the bone in position. Like the last, the guests eat as much as they desire and pack up the residue as if to take away. Then they leave the Spring Salmon House. [412] 226 796 574 [251]

All the fish are not cooked on the one occasion. The following day the fisherman again calls back the men of his village. The same type of meal is served, but this time the guests carry away what they do not eat for the benefit of their families. This portion may be eaten by the women without affronting the salmon. [562]

This rite has not been performed in full detail in Bella Coola for many years, and it was impossible to collect information on some points. It is uncertain, for example, whether this ceremony was carried out by every fisherman or whether there used to be certain individuals with the prerogative of dealing with the first catch. The latter appears to be the most logical 226 796 424

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"I will get my puppet-patron."

A whistle sounds, the *ɬaɬaxsiut* women drone and the uninitiated see one of the puppet figurines move across the back of the house, though they do not see the concealed ropes by which this is managed. The figure disappears as if it had entered its owner who goes to X and makes the motion of passing something into him. The other *dwayer* do likewise. Sometimes the dramatic effect is increased by sending a *ɬaɬaxsiut* to the roof to strike one of the boards as if the puppet had landed from above with a thump; or the owner may come in from the back-room, walking backwards and drawing his puppet after him by means of a string matching the floor in colour and fastened to his foot. Another device is to have the puppets suspended from the roof by means of similar cords, invisible in the darkness. The owner of one of these takes it in his arms and revolves sunwise on himself as he moves to X, and at the same time conceals the figurine beneath his blanket. The last puppet is always the giant toad, the most potent of all.

When X has thus been strengthened for the perils which he is to undergo, a number of the uninitiated are invited to come forward to see him. As they step forth, one of the senior *ɬaɬaxsiut* kneads with his fingers against the back of the neck of each to strengthen his spirit so that it will not be drawn from him with fatal results. The uninitiated come forward, see X, without realizing that they are really gazing on two individuals, and shudder at a knife which is lying near. This was always of copper or obsidian in the old days.

The actual cutter is one of the uninitiated, though efforts are made to have as operator a son or other near relative of a prominent *ɬaɬaxsiut* so that he may easily be initiated into the society if anything should go amiss. One informant, who was called upon to act when about fifteen years of age, vividly recalled the experience in the following manner:

He was sitting with ten or twelve lads of his own age, each of whom was asked by a marshal:

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APPENDIX 3

MECHANICAL PROCESSES

NO attempt was made to study either the material culture of the Bella Coola, or their methods of manufacturing, but information on some points was obtained incidentally. All sociological and religious features connected therewith have already been described.

THE TAKING AND PREPARATION OF OLACHEN

The run of olachen, *xpaiq*, comes about the end of April, and as many as possible are caught. In preparation, nets, *ahc'x*", are brought out from the house where they have been stored during the winter, examined, and repaired. If necessary, new ones must be manufactured out of nettle-(*lowa.*) fibre laid away by the women for this purpose. By rolling the material on their legs, they produce a thin twine; five strands of this are then interwoven, making a finished cord capable of resisting great strain. The nets are constructed by the men. The type used at the present time, which is said not to differ from that formerly employed, consists of a purse-like sack, oval in cross-section, open at the wider end and tapering very gradually to the other, which is closed. The total length is about thirty feet, the diameter at the open end about eight feet, and at the closed end about three feet. A new net is dipped in a mixture of boiled hemlock-bark to darken it, and then boiled in a solution of willow-bark to prevent the knots from slipping.

The setting out of a net is not an easy task, so two or three men agree to work as partners. In the present degenerate days, property rights are not respected and each group selects a suitable spot. The best location is where the water is about three feet deep and runs rapidly, but without ripples, over a smooth piece of the bottom; such a place is called a *skkiq*. When the fish begin to run plentifully, the partners paddle out to set their net, taking with them four stakes, each about ten feet in length. The weight of a full net is tremendous, so the poles have to be driven down at least six feet, a difficult task on account of the stony bottom. Selecting the exact spot, one of four posts, *alkdjales*, is set upright and held in position by being tied to a cross-piece, *nudjiqosta*, fastened to the canoe for the purpose. While his two partners hold the craft steady, the third man begins to pound down the stake; metal mauls are now commonly used, but in former times this work was always done with an unhafted stone maul, *kowuma*. The fishermen relieve one another intermittently until the top of the pole has been driven down to within

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the bow. The crew take their places at equal intervals between, each ready to work on the opposite side from the man in front. Each is provided with a ten-foot pole and also a paddle for use in spots where the river is too deep for poling. The rivers of central British Columbia are shallow, but swift, and their navigation requires considerable skill. Going upstream, the captain constantly seeks the smoothest water, where he knows the current will be least strong, and uses his pole to keep the craft headed in the right direction. Should it be caught in a violent eddy, he exerts his full strength, and it is his voice that rallies the crew for a final exertion to shove the canoe through. Coming downstream is more dangerous though less wearying. The water is so cold and the current so swift that a capsizing usually causes the drowning of one or more of the occupants, and the captain must never relax. Spoon canoes are very stable, and cannot be upset by a faulty distribution of weight. This is essential in view of the rapids, but they are heavy and cumbersome, unsuited to carrying large loads. 502 [501]

When a carpenter wishes to make a canoe, he fells a cedar of suitable size and trims off bark and branches to leave the central stem available. Slowly and laboriously he chips with his adze until he has hollowed out the trunk to the proper shape, and at the same time has smoothed away the outer surface. Sometimes a small fire is built on the trunk so that it will char the wood beneath and make it easier to remove, but the carpenter must be careful that the flames do not spread too far. Finally, as his work reaches completion, he becomes even more painstaking than before. The sides and bottom are whittled to a thickness of no more than three inches, and at this stage a faulty stroke may pierce the shell and ruin the toil of weeks. When completed, it is necessary to widen and harden the canoe. A fire is built beside it and stones thrown into the flames to heat; then lifted out and dropped into the water with which the craft has been partly filled. Steam rises, and the carpenter confines it by covering the canoe with matting, at the same time endeavouring to pull and force the sides apart. Sometimes he can do so by mere muscular effort, more often it is necessary to lay transverse thwarts within and, by pounding them downwards, extend the sides. No great extension is possible, nor is it required, but the steaming process is considered to harden the wood as well as widen the canoe. 396 [412]

Until five or ten years ago, the Bella Coola made another type of canoe, *dɬna*, for use on the ocean. A few examples of this style are still in existence (see Plate 22). Though approximately the same length as river canoes, they are proportionately much deeper and narrower, and an extension downwards near the stern serves in place of a keel. These craft are sufficiently sea-worthy to weather any ordinary storm. Several 501

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501 of the older people remember seeing in their youth another type, *łakaʷ*, with a high raised prow; this may have been identical with the *mdka* which others describe as having an elevated bow and a low stern. An entirely different craft was the *tamkwi-i*, named from one of the geese, [825] probably the white-fronted goose. A strip of maple fastened along each side caught the water in moving, with a sound like that of the peculiar rustling flight of the bird. The bow was often carved in the form of a [532] bird's head and the stern in that of a tail to further the resemblance. No living Bella Coola claims to have seen one of these canoes, though some had heard of them from their grandparents. The large, open type of canoe made by the Haida was known to the Bella Coola, but not constructed by them. Sails were used on all ocean-going canoes; they were usually of matting, though skins sewn together were occasionally employed.

501 Canoes are occasionally lashed together. In several *kusiut* dances a
535 wide platform for dancing is required, and the need is met by lashing planks crosswise over two canoes, near the bow and stern, thus fastening them together. Planking is laid on the two supports and a platform so constructed. Careful inquiries showed that this fastening was merely a temporary arrangement; the booms were not bound in any particular manner, nor was there any fixed distance between the craft. Sometimes
501 the same expedient was used for transport when the load was too heavy
[171] for two canoes separately, a device which is said to have been used more commonly by the tribes of the outer coast than the Bella Coola. Canoes lashed together are termed *ăs-awandz*.

Rafts, *satskwa'a*, consisting of rough logs fastened together with cross-pieces, were commonly used on the lakes of the interior, and occasionally for river work when canoes were unavailable and there was no time to make them. Another expedient in similar emergencies was to [177] make bark canoes, such as are still constructed by the Carriers. The Bella Coola regard the construction of these as definite copying, and do not profess to have as much skill as their teachers whose canoes, it is said, can be folded for portaging. There is a tradition that, many generations ago, a few clever Bella Coola knew how to make skin canoes.

THE PREPARATION OF CEDAR-BARK

314 Early spring is the time to *sasakmls*, that is, to gather the inner bark
[221] of the cedar. Men occasionally assist in the task, though this is really
[462] woman's work. The worker selects a small cedar, choosing one about six inches in diameter, with smooth trunk and relatively free from knots. With a knife she makes a horizontal incision in the bark, two or three feet
[412] from the ground, sometimes girdling the sapling. Then she inserts her

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łuts, a tool consisting of a slightly bent stick with sharpened point, into the cut, and runs it upwards to make a vertical incision as high as she can reach. Going around to the other side of the tree, the woman makes another cutting of the same kind. Finally, she inserts her fingers at the bottom and pulls gently outwards, so that the bark is drawn off in a long streamer which tapers to a point at the top. The other half section of the tree is similarly stripped; this treatment frequently kills saplings which can then be used for fire-wood. Although small trees are preferred, a woman sometimes collects her bark from a large one by means of many vertical incisions.

The bark is taken home without further preparation. The woman carefully peels off and throws away the rough outer bark, leaving the smooth inner covering, *łuqal*, which alone is valuable. If the weather is fine, this is dried in the sun for two or three days; otherwise, it is placed over a fire within the house. When all moisture has been removed, it is rolled up and kept for future use. The bark can be used for making baskets with no further treatment except splitting into bands of the proper width.

When pounded bark, such as is widely used for ceremonial purposes, is required, the woman prepares the necessary tools. Two small sticks, each about six inches in length and one-half inch in diameter, are used as tweezers, *kipła*, though the bark can, if necessary, be held in the hand. Two beating sticks are required, each about two feet in length, six inches wide, and half an inch thick; one edge of each is rounded off, though not sharpened to a cutting surface. When all is ready, the woman crouches on the floor, with the lower beater, *łpaq*, held stationary before her on a box or other raised rest, and lays an end of the bark over the rounded edge. Taking the other, the upper beater, *ṡpikta*, in her right hand, she strikes downwards so that its edge slides down the side of the stationary stick, bruising the fragment of bark. With her left hand she pushes the piece slightly further over the edge, and again the upper beater falls. This is repeated time after time until the whole length is pulverized and softened. It is tiring work, but a woman accomplishes more in an hour than seems possible as her muscles become accustomed to the shearing motion. The bark becomes broken and frayed but its tensile strength is sufficient to prevent it from falling apart. Then the woman brushes it with shavings to remove loose fragments and the work is done. This type of pounded cedar-bark is called *ikw'*.

Ikw' is usually dyed red before being used for ceremonial purposes and is then termed *mak'*. In winter the dye is made from alder-bark with pieces of the wood attached, but in summer only scrapings from the inner bark are used. Water is placed in a vessel, urine added, pieces of alder

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Alalkalaxum: Supernatural being sent by *Imaiwa* to meet *Nuxlpxum.*

alalpwal, "One Who Is a Guest": The term applied to a youth whose father, a chief, will certainly give a potlatch to start him on the path to social importance though he has not yet done so. Such a lad is served ceremoniously at every feast. [556]

Alalxwa-i: Abalone-shell covered stick used by one of the first settlers in the beginning of time.

Alalxwa-isalilas: One of the first women to settle at *Tal'io* in the beginning of time.

alalxwalk: Word of uncertain meaning often appended to *kuxtamxw* as complete term for the first night of a *kusiut* dance. [575]

alaxalaxwm, "A Dragging Across" (as one does with a heavy log): The term applied to the transmission of a name from a wife to her husband either at marriage or later, when being repurchased. [425] [553]

alaxwis: Toasted food of any kind. [262]

Alaxwmxwax: Ancestral name of a *Stuie* man.

alaxlig': Perforated, *adjective.* [252]

alaxwaxwm: Those who perform to assist marriage dancers.

Alaxwalwalais: *Kusiut* name of a Bella Coola man.

Al'axwlaxis: One of the first men to settle at *Tal'io* in the beginning of time. [585]

alaxtaxis, "Weapons of War": The term applied to the presents distributed by the groom and his relatives to the bride and here prior to entering her house. [491]

alaxwaxw: Gifts given in secret, soon after betrothal, by the father of the future groom to the father of the future bride. [584]

alaxwaxlm: Marshal.

Alaxwa-i: Immoral supernatural woman; synonym for *Xaixaixaixalk.*

Alaxwaxwaxais: One of the men who came to earth at Mount *Tsaxis* in the beginning of time.

Al'alkaxl: Totem-pole erected by the first settlers at *Stuie* in the beginning of time.

alkkaxl: Lying position with legs close together such as is maintained for four days by an adolescent girl, and also by a widow or a widower. [516]

alkly: *Sacred* song in fast time. [533]

alxl: Rapid beating of time during which a dancer does not try to move his feet in rhythm with it. [535]

Alxl'qwaxwa: Daughter of the first settlers at *Stalio* in the beginning of time.

alxmplas: *Kusiut* dancer whose disguise becomes apparent through an accident.

alxnlis: Synonym for *kuxtamxw;* one of the days of a potlatch, probably that following the appearance of a masked representation of the deceased. [556]

alxnlis: 1—Night-time.
2—That part of a Cannibal dance when songs are prepared in the middle of the night.

alx: Come, *imperative singular.*

Alxnsa: 1—One of *Imaiwa's* sons in the beginning of time.
2—One of the first women to settle at *Nuxwalst* in the beginning of time.

alxpl'alxis: Control seat behind the fire.

alxtlxlaks: Hammer with handle for pounding stakes for fish-nets. [412]

Alxtlxwaxlxa: Mountain on north side of the lower Bella Coola.

alxlxalxam: One who estimates the passage of time by watching the movements of the sun. [805]

Alxwaxpxwm, "The Devourer of Meat Killed by Another": Term used by hunters to Wolf. [825]

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hatsaw: Tail.
hatskit: Ants.
hoo: Black hawthorn.
Kaiawi: *Kusiut* name of a Kimsquit man.
Kamilkus: Ancestral name of the wife of *Snaky* who was changed to stone in the beginning of time.
kauli: Region.
Kaposkalut: Kitkata chief living in the beginning of time.
kaxaly: 1—Marriage, properly arranged and legalized.
2—The actual wedding day.
Kawaiwi: *Kusiut* name of a Kimsquit woman.[1]
kelai: Bark bucket for holding liquids.
kelawkaxlut: The seeking of assistance from a man who owns a curing repository.
kelawkuxsam: Investment-present, i.e., one for which a return is expected.
kihaste: Back-room in which *nusuk* initiates and others are concealed.
kilaw: Woman during catamenia.
kilaha, "What Was Sent Down": Intangible possession, such as a myth or a prerogative, inherited from the distant past, usually from the coming to earth of the first settlers in the beginning of time.
kmaqsta: Wooden tongs such as are used for lifting hot stones.
kulamkalut ala kwastyaia: *Kusiutsm* rite in which the performer appears to be drowned.
kul-aix or kul-ait, "The Gainer": One who has been initiated as a member of the *kusiut* society but has not yet danced, especially one admitted through unauthorized knowledge or through successful participation in either a *kusiutsm* or a Mystery dance.
kulak, "Rendered Incapable of Returning": Said of an uninitiated person who is alleged to have stumbled on a repository.
Kulalup: Man mentioned in an ancient story.
kustwa: The dormant waiting for power by a shaman who, having had one visitation, awaits further manifestations before displaying his ability.
kipa, vocative, *kipaa:* Grandmother.
kitk-tsaw-un-i: Ceremonial marriage of a female child to an adult man.
Ki'lainkut: Name given to their canoe by the first settlers at *Stuie* in the beginning of time.
Kilalaxmawa, "The Wise One": One of Raven's names as chief.
Kimilkus: One of the first women to settle at *Alpekut* in the beginning of time.
Kina'o: Man mentioned in an ancient story.
kinaxw: 1—Crab.
2—Enormous crab-like creature, alleged to be found far in the forest.
Kipalas: Name of a shaman who received his power from ghosts.
kipi: Red elderberry.
kipla: Wooden tweezers used in the pounding of cedar-bark.
kis: Unidentified plant.
kisaw: To roast dried salmon.
kisiaxmaxla: Supported, in the sense of held in place by physical assistance.
Kiskpaut: Locality on Dean Channel, west of *Saxnuk.*
Kit-oo: Place on south side of North Bentinck Arm, about one-quarter mile from its head.

[1] This name appears to be an entirely different word from *Kaiawi.*

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stsulia: Promontory on hunting ground extending into ocean.
Oxkān·i: Kimsquit fisherman.
Owiki: Calvert Island.
Oxʟoxem: Synonym for *Xemxemālotla*, one of the nine supernatural siblings.

P

[415] *ʟai·s:* Small wooden dish.
ʟāluātl: Legless messenger of the dead.
ʟa·s: Place on mainland opposite north end of Vancouver Island.
[585] [431] *ʟāsutum:* Synonym for *nuʟāxsitel·um:* Payments made by the wife's relatives to those of the bridegroom on first arrival outside his house on the wedding day. They are said to be in return for "Food" received from them on many occasions.
Pātcātcus: Ancestral name of a *Nusʟalst* man.
[412] *ʟatsalia:* Bone needle.
ʟāxotla: Anything powerful and dreaded; the word is frequently applied, rhetorically, to Cannibals.
Pe·sisi: Small stream rising north of the Bella Coola valley and east of the Necleetsconnay; it flows into the head of South Bentinck Arm between the Necleetsconnay and the Bella Coola.
Piqotla: Bella Coola man figuring in a story.
pistl: Herring scales.
punāxta: Dance-apron.
Punqhi: One of the first men to settle at *Snuhli* in the beginning of time.
[825] *ʟhm·:* Mosquito.
Ponpoilotsdimut: Name assumed by *Smooan* in the beginning of time.
po·qwais: Variety of *smmq.*
Potles: Celebrated Bella Coola chief who died about 1880.
Pe·isis: Mesatche Nose, the point between Labouchere Channel and North Bentinck Arm.
[824] *potsql:* False hellebore.
[411] *poisus:* Bow, weapon.
poyāy, "Fallen Heavily with a Crash," as when a dead tree thunders to earth: The term is used rhetorically when referring to the death of an old and influential chief.
[195] [372] *ʟsaisl:* Tree, probably birch, used for torches.
ʟskun: Meeting of chiefs.
[825] *ʟwi:* Halibut.
ʟx': Crabapple.
[824] *ʟxolt:* Bunchberry.

Q

[525] *Qa'ākli:* Rivers Inlet man, living in the last century.
qai: King stick in a gambling game.
qainaxqualitl: Women's droning cry uttered at the appearance of a masked dancer.
qai·nuqs: Uncommon term for the second day of a *kusiut* dance, applied to the rites taking place during the day itself only.
Qaiyu: Name conferred on the grandson of *Smooan* in the beginning of time.
Qak'lis: Man mentioned in a story.
Qakmo: 1—One of the first women to settle on the Dean River in the beginning of time.
2—Celebrated Bella Bella chief.

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APPENDIX D

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q̓uxta, "Bed Covering": Term applied to the presents given as such to the party of a bridegroom when they enter the bride's house on a wedding day. [585]

ƛ̓amdjut, "A Shaking of the Fingers": Rhetorical allusion to presents regarded as "Dust." [431]

ƛ̓anliknum: To revolve sunwise. [195]

ƛ̓anpaliktsmlaix, "The One Who Revolves Sunwise to Give Strength": One of *Tlitcaplilaw-a*'s names and hence a designation given to shamans.

ƛ̓ajaklx: Place of petrified power near Kwatna. [778]

ƛ̓axwaa: Village on the Skeena River.

ƛ̓aiaitl: Supernatural creature resembling a diminutive human being. [825]

ƛ̓akst: Salmon liver.

ƛ̓aks: Co-wife in a polygynous household. [595]

ƛ̓alxas, vocative, ƛ̓alxais: Wife's brother, or sister's husband, man speaking.

ƛ̓alxwaix: Gathering of the supernatural beings for the performance of dances in the land above. [601]

ƛ̓axma: Unidentified salt water fish, said to be called "Lard-fish" by white men. [825]

ƛ̓anqwanam ut di dā Sqem, "The Unlooser of Light": One of Raven's names as chief.

ƛ̓apstanm: 1—The ability of a chief to sit down ceremonially in virtue of the goods distributed for his seat, the ground over which he walks, and other requirements.
2—The initial establishment of a youth as chief.

ƛ̓aputsākts: Stone axe. [412]

ƛ̓as: Period of engagement.

ƛ̓ashila: ƛ̓aqa-ts man.

ƛ̓ai-liz: 1—One of Raven's names as chief.
2—*Kuslut* name of a Bella Coola man.

ƛ̓aistsmlaix: Stuxx man mentioned in an ancient story.

ƛ̓aixastu-i: Shaman's name of a *Stuxx* woman.

ƛ̓aixwas, "Begrimed": Name of a copper often cast into fire.

q̓aalts: Unidentified (and probably mythical) type of lizard, allegedly about four feet long, found near Dean Channel. [825]

q̓alam, vocative, q̓alām; plural, alq̓alam: Eldest brother or sister. [601]

Q̓a'ems: Name, in the Bella Bella language, given to a wooden woman made by one of the first settlers in the beginning of time.

q̓alilk: Gull. [825]

q̓al'ma'ks, "Eldest": Term of respectful address to Porcupine as senior of all animals.

Q̓alxwalelim, "The Mover": Name given to their house by one of the first groups of settlers at *Tā'-ic* in the beginning of time.

Q̓alna: Term from which the Anglicized "Kwatna" is derived: Generic name for the villages at Kwatna Harbour, Burke Channel. [103]*

Q̓amaxa'ks: Chief living on the upper *Tzawat* in the beginning of time.

q̓anā-xsts: Large box used for boiling olachen. [415]

Q̓aqa: Village south-west of the head of South Bentinck Arm.

Q̓aqmai: Place on Schooner Pass.

Q̓aqwastila: Sisaok name of a Bella Coola man.

q̓astlaxam: Marks made to commemorate an event, such as carvings at chiefs' meeting-place, virtually a *memorial*. [211]

q̓astlaxam: Figure representing crest.

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Saiutl: Thunder, anthropomorphized. 192*
Saiyaas: *Kusiut* name of a Kimsquit man. 821
salalsi: Historical account; the term does not include ancestral myths or other personal property. 173
sa-lhalsnaam: 1—Food distributed by the donor of a *kusiut* dance; the term is also applied to presents given instead of food. 431
2—Food stored up for this purpose, or even for a meal. 251
sa-lpsta: Cannibalistic incubus.
sa-lpstaaam: Presents given as "Food" by a bridegroom and his relatives to the bride's kinsmen when the latter come to his house on the wedding day. 585
sallsiukdimut: Profession of *kusiut* executioner. 431
salukwalas: Object obtained by a shaman from a supernatural being and displayed by him. 463
saml: Sockeye salmon. 825
Sanailgamukelx Alquntam: One of the sons of the supreme god.
Sanunuxmamlaix: Supernatural being who has the prerogative of scratching in the land above.
Sanuthlam or *Sanuthlamdimut:* One of the names of Mount *Nusdalst* as chief.
Sanuxiimaxut, "The Light Bringer": 1—One of Raven's names as chief.
2—Ancestral name of a *Stuix* man.
3—A celebrated Bella Coola hunter and chief.
saqx; *vocative*, *saqai*; *vocative plural*, *saqxwa-ki:* Comrade, especially one engaged in an enterprise with the speaker.
sa-tla: Spoon-shaped river canoe.
Satlia: Village at point between North and South Bentinck Arms.
Satlyanuit: River flowing into the middle Bella Coola from the north.
Sa-lma: Death, anthropomorphized. 761
salsdit: Whetstone, *archaic.* 412
Sa-tsk': 1—Kimsquit River.
2—Village near the mouth of the river.
Sa-tskamg: Inhabitants of the Kimsquit River valley. 101
satskwala: Raft.
Sa-tsmaxa-i: Shaman's name acquired from Death.
sama: Pillow. 573
samadjat, "Pillowness": *Kusiut* ceremonial at which no call is present.
saqi, *vocative*, *saqinas:* Brother or sister younger than speaker, especially the youngest of a family. 601
Saqinas: Proper name of a youngest brother mentioned in an ancient story. 824
sasksam: Bracken.
saxwanas: Tide flats. 823
sekdjalk: Heart.
Selualasam: That part of *Semx*ª which did not fall in the crash at the beginning of time.
Semkaut: Village on Rivers Inlet.
Semsiutax-i: Part of a peculiar repository.
semxumkdimut, "Like Salmon": The so-called "Winter Salmon," probably steelhead salmon, obtained by Raven in the beginning of time.
sa'mtsas, "Resting Place": Limit of the sun's course. The word for December is connected with this. 805
sentwalatam: Leader of musicians. 821

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shalt': Devil's-club.
shalxemxdits: To lament ceremonially, the term used to describe the reason for a memorial potlatch. [824]
Shâml, "Ashes": Ancestral name created for a *Snuhali* chief about 1910. [765]
shamtsk: Supernatural creature dwelling in water.
shâq: Anus.
shâxm: Splinters projecting upwards from the bole of a broken tree-trunk. [824]
Shamolxmâwa: One of the first women to settle at *Snuhali* in the beginning of time.
Shaxpa: Chief of the spring salmon.
shaxsemkm: Narrow strips of goat skin with wool attached, distributed at marriage. [585]
shelista: Merganser. [825]
shelxwadjut, "The Opening": Ceremony when the first public presents are given to the family of a future wife, following the announcement of betrothal. [584]
shi: To cure, especially with the aid of a frenzied beating of sticks. [431]
Shimatsit: *Stuxx* man mentioned in an ancient story.
shimap, "Cure Ye!": Call of invitation to a *kusiut* dance in the upper Bella Coola valley.
shiwâs: Cloud.
shma: Thick hide, either of moose or caribou. [825]
shma: Semi-circular knife used by women for cutting salmon. [412]
shmaix, *shmaxl*, or *shmdjut*: 1—Frenzied beating of sticks for curing purposes, especially when the patient is a member of a secret society. [755]
2—Final *kusiut* rite at end of the ceremonial season.
shmim: To cure by means of the frenzied pounding of sticks.
Shml, "The Charred Portion of a Half-Consumed Log": *a'alt* name obtained in the beginning of time.
Shmxnal: House used by a group of first settlers near *Stuxx* in the beginning of time.
Shmxulax-a: Daughter of the first settlers at *Nuxhalxt* in the beginning of time.
shu'tcalx: Fungus. [824]
shtxmaixta: 1—Box made of strands of cedar-bark. [415]
2—Ancient name of *nxaxt* head-dress.
shxy: Ceremonial designs executed on the exterior front wall of a house.
shxhl': Rose.
Shxlikwaw-a: *Kusiut* name of a Kimsquit man. [825]
shxt: Wasp.
Shxlxemmaxta: Rock on shore of North Bentinck Arm where war trophies were washed. [727]
Shxnshxl: Name of house brought down by first settlers at *Shkhxl* in the beginning of time; the term was also applied by them to one of their female relatives.
shxi, sxaxiye, shxxi: Parent-in-law or child-in-law. [601]
sklâya: Suitable place in the river for setting olachen nets.
sklâza: Game played with throwing stones.
skuxiut: Synonym for *yuxmax*, the tangible or intangible prerogative possessed by some *kukuxiut* in addition to a dance rite. [424]
skwalâla: River sculpin. [825]

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[824] *xpeddp:* Cedar roots.
xpist: Sling.
[578] *xpistpistem:* To use a sling.
xpitl: Term of opprobrium applied to a woman, signifying slave ancestry.
[821] *xpimpmas:* Fleecy cloud.
xpiuls: Muzzle-like power which binds the mouth of a Cannibal against ordinary food.
[412] *xpma:* Wooden comb.
S'qa'i': Land of Ashes, alternative term for *Squmi.*
xpo: Umbilical hernia.
[601] *xpolpmas:* Distant relative of female sex, when referred to by man.
xpolkindjut: Long phallus.
Squmil: Village in the lower Bella Coola valley.
xpoxo: Unconsumed portion or share of food carried away by guests from a meal.
xpoxoly: Food distributed for carrying away as *xpoxo.*
[415] *xpuls:* Large, flat, soft basket of broad strips of bark.
[431] *xpumas:* Presents given by guests to the donor of a memorial potlatch.
[824] *xpuly:* Maple.
xpum: Sudden start that expels the spirit.
xpupaist: Outer plank of cedar, convex and bark-covered on one side.
xpusal: Love song or other non-ceremonial composition.
xpuskun: Fern, probably one of the genus *Aspidium.*
[533] *xpuslxwokun:* 1—Theme of a song dealing with current events, especially allusions to the faults of someone present.
2—Singers who use this type of composition.
[825] *xpusl'ann:* Large, unidentified bird.
Squlabus: Hest: A supernatural being.
[374] *Squls:* *Kwiut* name of a Bella Coola man.
[825] *xpwa'aa:* Loon.
xsai'ai: Mountain goat marrow, a food which is said to have remarkable powers of preventing hunger.
[262] *Staiqalaxum,* "The Increase of the Sun's Heat through the Addition of Five Sticks": *Ki'ult* name obtained in the beginning of time.
xtathmq; plural, xtatthmq; vocative plural, xtatthmqs:
1—Chief.
2—One of the first men to settle at *Alpalaxl* in the beginning of time.
3—One of the first men to settle at *Sxaxl* in the beginning of time.
4—Name created by *Smaaaa* for a grandson.
5—*Sxaxl* name of a Kimsquit man.
[601] *xtin:* Mother, term commonly used by an adult in indirect address.
[825] *xtindzhilum:* Bat.
[601] *xtindmut:* Step-mother; the term is also applied to other women of the generation older than the speaker and related to him by marriage.
[614] *xtxtxtmuts:* Elderly female relatives of the same ancestral family as the speaker.
xtxuk: Whetstone.
Xtxuts: Man mentioned in a story.
[412] *Xtxq':* Mountain near *Tal'is.*
xtxqum, "What Is Hidden": The correct solution of the Mystery dance.
xtxtxumis: Archaic term for chiefs, now used only rhetorically.
[824] *xtxlz:* Cranberry.

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sḥaqaliku': Goods collected by the relatives of a man when working on his commission as carpenter or other artisan in preparation for a potlatch.
Sta·ts·em: A short-legged person who tries to cross a river; name of a string figure.
ṣtcaq": That part of a house on either side of the central fire. [573]
Stcitema: 1—Sleep, a supernatural being. [585]
2—Sleep, intangible *kusiut* prerogative.
stciusnam: Presents given to the one who leads a bride to her husband during a wedding. [431]
Stcqwastlustkwi, "Dark-Shade": A supernatural being. [412]
ste·ptl: Shadow. [601]
stcqwmas: Hammer, *archaic*.
stekse: Brother-in-law or sister-in-law.
shatmalxs: Shaman's stick with power of life at one end and death at the other.
stikwa: Bloody grease that rises to the surface of the water when a seal is cooked.
stiṭ: That on which a chief sits, that is, his ceremonial prestige gained by the distribution of much wealth. [283]
shikx: 1—Caribou hide. [825]
2—Thong made of caribou hide.
shxem: Chequer-work cedar-bark matting. [285]
shäxkt: Caribou. [832]
shms: Love charm consisting of hair of the one desired mixed with other ingredients. [828]
Shmsila: Supernatural being who causes nightmares.
shmsta or *shmstäntlos*: Mortals, in contradistinction to supernatural beings.
shmstaliksta: Body.
shmstäntlosäm: Assumption of human characteristics by mankind in the beginning of time.
Stkwaxwaknimän·a: Professional name of a female berry-picker. [825]
Stkwaxwaknam: Professional female berry-picker. [824]
skska: Mountain goat grease.
skkälaya: Castor.
Skkiut, "What Has Been Divided": Village in the lower Bella Coola valley.
Skklo: Son of the first settlers at Green Bay in the beginning of time. [825]
skmas: Octopus. [386]
Skoakkkx: One of Raven's female Crow relatives.
skqwasma: Red rock paint.
skla: Singer's baton.
sknuk: Text. [823]
sklle-qaxs: Part of a river where there are rapids and projecting stones.
skuin: 1—Memorial-post, decorated with crest, erected near grave. [211]
2—Plain posts erected near grave to indicate major ceremonies performed by the deceased. [764]
Skux: 1—Village in the upper Bella Coola valley. [262]
2—Famous hunter mentioned in an ancient story.
skutnm: Dried dog salmon soaked in water.
skumsaik: Masked representation of a dead person in crest form.
Sky', "Rainwater-Dripping-through-the-Roof": A supernatural being.
skwulk: Black raspberry. [824]
sulaxw: Ocean.

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Tcold: River on mainland opposite north end of Vancouver Island.
Tcopinatl: Mountain near Dean Channel.
Tcwe·st: One of Raven's female Crow relatives.
tlaos: To marry.
tlaosem: 1—Marriage in which the woman's relatives make the first proposal, especially one hurried owing to bereavement or other financial stringency in the man's family. [584]
2—Marriage without lengthy engagement.
titilit: One having a voice like an eagle's.
ḥqwaistmam, "A Holding": The arrangement by which a man's sons-in-law give him as "wife" an infant female relative in repayment for his expenses in connection with the weddings of his own daughters. [583]
ḥxcus: Clover. [824]
ḥxlala: Robin. [825]
ḥxmmna: Game played with bows and arrows. [411]
ḥxmmta: Arrow.
ɣgta: Adze. [412]
ḥxwoma: Stone maul without handle for driving fish-net stakes.
ḥs: Black bear. [825]
ḥlaiyakam: 1—One of the *a'alk* dances.
2—Ceremonial held to shame a deserting husband or wife. [586]
3—Name taken by an early *ḥlaiyakam* dancer at Kimsquit.
ḥlakan: Snail. [825]
Ḥlakwaiḥ: Bella Bella woman married by *Smaoax* of Kimsquit in the beginning of time.
Ḥlakwakila: 1—One of the first women to settle at *Ḳwiyai* in the beginning of time.
2—Name acquired by one of the first men to settle at *Stuɣ* in the beginning of time.
3—Ancestral name of a Kimsquit man.
Ḥlakwakilayekʷᵉ: Woman dwelling on the coast south of Bella Coola in the beginning of time.
ḥlakwan·i: Knife of mountain goat bone. [412]
ḥlatwiḳ: Red rock cod. The difference between this and *ɣriuɣ* is problematical. [825]
Ḥliaḥlis: One of the first men to settle at Smith Inlet in the beginning of time.
Ḥliaki'lak': 1—Supernatural woman known to the people of Smith Inlet.
2—One of the first women to settle at Smith Inlet in the beginning of time.
Ḥlo'kwoa: Servant to the supernatural being *Nuskiapek.*
Ḥlowika'lis: One of the first men to settle at Smith Inlet in the beginning of time.
Ḥlqmai·ks: Supernatural woman resident in the land above. This word is said to be unrelated to *Ḥlqme·ks,* although a common origin seems probable.
Ḥlqme·ks: 1—Supernatural child resident in the land above.
2—Name acquired by a female child in the beginning of time. [824]
ḥlqiut: Fir-bark.
Ḥqaqs: Correct term, in the language of Raven, for skull-cap worn by adolescent girls. See *ḥlqwam.*
ḥla'awala: The pouring, by a shaman, of grease from ten vessels on the fire as a means of curing the sick.
Ḥlawos: One of the first women to settle in the Dean valley in the beginning of time.

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Xemlaix: One of the first men to settle at *Q̓emq̓ɛ́ɬs* in the beginning of time.
Xemtmm: *Kusiut* name of a *Sixhistl* man.
Xemxemálotla: 1—One of the nine supernatural siblings.
2—Ancestral name of a Bella Coola man.
Xemxemlaix: *Sisiook* name brought from above in the beginning of time.
Xemxemtmm: 1—Supernatural beings who request the sun to appear.
[533] 2—One of the first men to settle at *Ałq̓álaɬ* in the beginning of time.
xe·tle: Boastful type of song used by chiefs on war expeditions and at potlatches.
Xdilkos: One of the first men to settle at *Q̓otlnoles* in the beginning of time.
Xelásu: *Kusiut* name of a Kimsquit woman. The designation is of Bella Bella origin.
[825] *xeqe:* Marten.
[412] *xils:* Stone axe.
xlaal: Party of potlatch messengers and the invitation they bear.
[203] *Xmpdimut:* Man mentioned in an ancient story.
Xmxmlaix: *A'alk* man mentioned in an ancient story.
Xmxmmoslaix: Celebrated female shaman.
[821] *gugusts-i, plural, gugusásxsi:* Little girl.
[517] *Xugwes:* 1—"Little Girls": Group of stars in the Great Bear.
2—Picnic, especially one on which fern root is gathered.
Xuxais: Bella Coola term for the Carriers living near Ootsa Lake. This is said to be their own name for themselves.
Xuxíman·a, "Right Foot": *Stuxe* repository named from part of a supernatural creature.
Xuyis: Mountain in the Carrier country.
xwmánoas: Spirit, one of the supernatural elements in the human body.
xlaxtmm: Ceremony prior to a potlatch when tasks are allotted and the donor's house destroyed.
xlaal: The entrusting, before death, of a name for the benefit of a relative.
[586] *Xlikwals:* Mountain in the upper Bella Coola valley.
xlokw·imut: The irrevocable desertion of her husband by a wife.
[825] *Xmaxts:* Locality below *Nusɬalɬ.*
[601] *gwgwatsl:* Minnows.
[614] *gwas:* Woman, or wife in indirect address (*ɬi gwaslaix:* My wife).
[423] *gwasásta:* Female relatives of same ancestral family, term of indirect address.
gwasdam or *nugwasdám:* The right by which a husband uses his wife's land, though it is not his own.
Xnutli: Bella Coola sorcerer living in the last century.
xokst: The forcible washing of a Cannibal.
Xolaxwosem: Name acquired by a man mentioned in an ancient story.
[785] *xoldjut:* Intercourse held during ceremonial chastity; the term has a sacred significance.
[831] *Xomtsla:* Male professional singer who came down to the Dean River in the beginning of time.
Xomxomqa: Ancestral name of a *Stuxe* man. The designation is said to have come from Smith Inlet.
Xoqyattm: Supernatural scoop-net fisherman, servant of the supreme god.
Xoqulis: Bella Coola man mentioned in an ancient story.